

IN MEMORIAM

REV. DAVID ELLIOTT, D.D., LL.D.,



Library of the Theological Seminary

PRINCETON, N. J.

BX 9225 .E4 B76 1874

Brownson, James I.

An Address commemorative of
the life and character of

Shelf.....

Number.....



D Elliott

A N A D D R E S S

COMMEMORATIVE OF THE

LIFE AND CHARACTER

OF THE

REV. DAVID  ELLIOTT, D.D., LL.D.,

PROFESSOR IN THE WESTERN THEOLOGICAL SEMINARY AT ALLEGHENY
CITY, PENN.

DELIVERED IN THE

First Presbyterian Church of Allegheny,

WEDNESDAY EVENING, APRIL 22d, 1874.

BY

 JAMES I. BROWNSON, D.D.,

OF WASHINGTON, PA.

*Delivered and Published by request of the Professors and Directors of
the Seminary.*

PITTSBURGH:

ROBERT S. DAVIS & COMPANY,
BOOKSELLERS & STATIONERS,
175 LIBERTY STREET.

1874.

REV. DAVID ELLIOTT, D.D., LL.D.,
BORN FEBRUARY 6TH, 1787;
GRADUATED SEPTEMBER 28TH, 1808;
LICENSED SEPTEMBER 26TH, 1811;
MARRIED MAY 14TH, 1812;
PASTOR AT MERCERSBURG, 1812-29;
PASTOR AT WASHINGTON, 1829-36;
PROFESSOR AT ALLEGHENY, 1836-74;
DIED MARCH 18TH, 1874.

COMMEMORATIVE ADDRESS.

THE call of the excellent professors of our Theological Seminary imposes upon me an office both difficult and grateful. My appreciation of the eminent servant of God, whom we are to commemorate, founded on the most intimate acquaintance, is my very reason for a hesitation, which would have found relief in the discharge of this duty by some other and abler representative of his character and service. At the same time, I must claim that an actual son could not have come to this business with a more filial heart, nor with better opportunities for its execution. I shall be pardoned, therefore, if I speak at once with the trembling which veneration inspires, and the fervor which love inflames, of the pastor and confidential friend of my revered parents; of the minister of Christ, who baptized me in infancy, and, more than any other, guided my youth and manhood with fatherly counsel; and of the friend, who, from the moment of my capability, took me into his closest fellowship, even to the sharing of the secrets of his heart. But I must, as far

as possible, separate myself from the entanglements of affection, that I may stand in the place of an impartial historian, to meet the demands of a cooler public judgment concerning a man who, favored of God and “by reason of strength,” passed far beyond “four-score years;” a man who, through the average of two generations, was an honored as well as “able minister of the New Testament, not of the letter, but of the Spirit;” a man who, besides other high educational trusts, held for almost four decades of years a position in the Western Theological Seminary, at once vital to its existence, and identified with its achievements and fame; a man who, in all these years, was a trusted leader in the councils of the church, as well as an expounder and defender of its faith and government; a man, too, who by representation in hundreds of ministers of the Word, in our land and on heathen shores, “*being dead, yet speaketh.*” In every view thus suggested, I will only the better meet the requirements of this occasion, if, in addition to public sources of information and the largest personal knowledge, I also use facts derived from *memoranda for his family*, in his own handwriting, recorded at my suggestion, made more than twenty years ago, and now, explicitly left by himself to my discretion.

Dr. Elliott spent his whole life in Pennsylvania. His grandfather, Robert Elliott, was a Scotch-Irishman, and coming to this country in 1737, settled on a farm about seven miles north of Carlisle. His father, Thomas Elliott, who was at that time about seven years old, afterwards, at the close of the Indian War, purchased a farm in Sherman's Valley, now Perry County, and was also married to Catherine, daughter of William Thomas, of York County. Of the children of this marriage, two lived to old age, viz., Charles, who died near Piqua, Ohio, in 1846, in his seventy-seventh year, and Mary (Mrs. Andrew Paterson), who died at Mount Gilead, Ohio, in 1854, in her eighty-eighth year. Our venerable friend's own mother, Jane Holliday, of the same race, was born in 1745, and was first married to a relative of her own name. Coming afterwards to this country, they, too, settled in Sherman's Valley. Mr. Holliday and Mrs. Elliott both died soon afterwards, and, in due time, the families were united by the marriage of the two survivors. To them, as the fruit of this union, five children were given, viz.: Catherine, Robert (afterwards and long, one of the most prominent and respected citizens of Central Pennsylvania), Thomas, David, and another, who died in infancy. David, the subject of our present

consideration, was born at the Valley home, February 6th, 1787. It was ever afterwards his delight to speak of the affectionate happiness of that home, in which no less than three sets of children were joined without jealousy or strife. They all manifested a warm attachment for himself. Especially was he a favorite of his half-sister Mary, who loved and cared for him like as a mother.

He was not an exception to the providential law, by which a pious and faithful mother's character is reflected in the life of her son. Such a mother early taught him to repeat his prayers, as well as catechetical and scripture questions, and also gave him his first lessons in spelling and reading. From the age of six years onward, he was sent to such schools as a rural neighborhood, in those uncultured times, afforded, his teachers being successively Isaac Watts, Thomas Meldrum, and George Williams. In all these schools, Dillworth's Spelling-book, the Bible, and Gough's Arithmetic were the standard class-books. Every morning, the pupils were required to repeat one or more answers to the questions of the Westminster Shorter Catechism, and on each Saturday, to recite the whole. Thus, if science was taught only in its feeble beginnings, the higher truths of religion were inculcated in the most perfect uninspired

statements ever framed. It was partly due to this training at school, but still more to the maternal fidelity which set apart a portion of each Sabbath afternoon to religious training at home, that the future distinguished Professor of Theology, "at a very early period," could both "ask and answer the whole of the Shorter Catechism, without the aid of the book." Who can tell how large a proportion of the sound doctrinal instruction, now enjoyed by the Presbyterian Church at the hands of her ministry, is to be traced not only to him, but through him to the sainted mother, whose highest aim for her son was, that he should be grounded in the truths of God's word, and sanctified by their living power through the Spirit?

It was whilst he was attending the second of the schools, before mentioned, at the age of seven or eight years, that he "experienced a most remarkable providential deliverance from instant death," which not only made a powerful impression upon his youthful mind of the sovereign goodness of God, but, through his whole life, was associated with his grateful memories of the unseen hand which, as he never doubted, both led and covered him. Then, and long afterwards, every thought of it brought him to tears, in remembrance of the mercy which

snatched him from destruction. The incident will be clearest in his own language: "The road which led to the school," says he, "passed through a grove of lofty oak timber. One morning, while on our way to school, a heavy storm of wind arose. It increased in violence, and by the time we reached the grove, it blew a perfect hurricane. As we proceeded through the timber, the lofty tops of the trees bent before the strong blasts, and seemed as though they would be torn from their trunks. During the sudden violence of one of the gales which swept through the woods, we all stopped suddenly, as though we apprehended danger. While thus stationary, I heard a crash like the breaking of timber. But such was the noise produced by the tempestuous fury of the wind, that I knew not whence it came, nor whether it was near or far off. At this moment, and without any assignable reason for doing so, I made a step forward, and as I moved, a large limb of a tree six or eight inches in diameter, and of great weight, passed down behind me, brushing my shoulders and the skirts of my coat in its descent to the earth. Had I not moved when I did, at that very moment, it would have struck me directly on the head and killed me in an instant. And why did I move at that very moment? . . . It was the kind, protect-

ing hand of that God, who has preserved me 'all my life long unto this day,' that impelled me forward and kept me from sudden destruction. 'Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!'"

We must now follow our friend, in 1802, in the sixteenth year of his age, as he goes forth with his mother's parting kiss, blessing and prayers, to a classical school in Tuscarora Valley, Mifflin County, Pennsylvania, twelve miles distant from his home. That school was taught by the Rev. John Coulter, pastor of the Presbyterian Church at that place. The special influence which took him there was the residence of his sister, Mrs. Patterson, in that neighborhood, her urgency for this new advantage, founded on his great facility in learning, and her generous offer to take him into her own family. It required close study to overtake a class which had started in the Latin Grammar several months before, but this he easily accomplished. When he left that school in the spring of 1804, for another in the town of Mifflin, he "had read as far as Virgil in Latin, and made some progress in the Greek Testament." His new teacher was Andrew K. Russell, afterwards a tutor in Washington College, and then a popular teacher and preach-

er in Newark, Delaware. In the year spent at Mifflin, he finished the usual course in Latin and also in Greek, except Homer's Iliad. Among his fellow-students were Alexander A. Anderson, afterwards an eminent lawyer of Lewistown, Pennsylvania, and member of the Legislature, Joseph Ard, who became a prominent physician of the same place, and James Peacock, a leading politician and journalist for many years at Harrisburg. But the happiest of all the influences of that year grew out of his residence in the family of the Rev. Matthew Brown, then pastor of the Presbyterian Church of Mifflin, and afterwards the distinguished President, first of Washington and then of Jefferson College. That influence restrained him from temptations into which others fell; it laid the foundation of a life-long friendship between two men destined to wield great power in moulding society, education, and the church in Western Pennsylvania; and it was the first link in a chain of events which largely shaped his future life.

A new and wider sphere now opens to view, as we follow the student of the Academy, shortly after the completion of his eighteenth year, into the responsibilities of a teacher. In the spring of 1805, the Rev. Matthew Brown received an invitation to become at once the

first pastor of the Presbyterian Church of Washington, Pennsylvania, and Principal of the Academy at that place. His first step, after accepting the call, was to secure his young friend as assistant instructor. This arrangement continued for one year, with great acceptance and benefit both to the community and the pupils. Among the latter were some not unknown to fame in subsequent life. The Hon. Thomas M. T. McKennan, of national reputation; the Hon. Thomas Cunningham, of Mercer, long distinguished in the legislature of Pennsylvania; the Rev. Andrew Wylie, D.D., President of Jefferson and Washington Colleges, and of the University of Indiana, and George and William Baird, Esquires, were of the number. By agreement the school, which was held in the central building of what is now the old college, then standing alone, was conducted one half of each week by the principal, and the other half by the assistant. Thus Mr. Brown had time for his pastoral duties, and Mr. Elliott for his preparation to enter the junior class of Dickenson College, at the close of the year. The latter object was accomplished, though with serious consequences to the student's health. He read very carefully four books of the Iliad, taking extensive notes, and also studied Morse's Geography, in two large octavo

volumes, just published, and pursued other collateral studies besides. The number and variety of the classes in the academy, the advancement of some of the students almost to his own progress, and his ambition of success imposed great labor, both in preparation and instruction. The result of the confinement and stress of mind, without due bodily exercise, was a physical prostration as inconvenient as it was unexpected, to the recurrence of which he was liable for the rest of life, under special labor or exposure. Apprehending the danger too late for his own benefit, he was ever afterwards vigilant to guard students under his care from the same injurious mistake. He left Washington in April, 1806, for his home, having formed many friendships, and having with delight witnessed, during the previous month, the success of an effort led by Mr. Brown and Parker Campbell, Esq., the most prominent member of the Washington bar, to secure a charter from the legislature, elevating the academy into Washington College.

His journey homeward on horseback, owing to changes of weather for which he had not provided, brought on sickness and debility which hindered his entrance into college until January of the next year. But this was the

most profitable interval of his life, as it was the crisis of his spiritual birth. While at Washington, his conscience had been transiently aroused under the “silver-tongued” appeals of Mr. Marquis, one of the leaders of the great revival just then passing away. Now, in sickness and depression of mind, he felt the Lord’s hand and heard his voice. A deep conviction of his lost and sinful state without Christ was fastened upon his soul, by an influence more than human. His own efforts to obtain an interest in the great atonement by means of reading, reflection and prayer were unavailing. At length, after three months of conflict and of concealment, he suddenly came into the marvelous light of God. “While lying on my bed,” says his private record, “engaged in deep and anxious meditation on the character and sufferings of Christ, he seemed to be present to my mind with great distinctness, as though I saw him with my bodily eyes. At the same moment I experienced relief from the burden which had pressed so heavily upon my mind. The clouds and darkness were gone, and all was light and peace.” The transformation was a wonder to himself. As he walked abroad he could now “see God in everything.” “The bright summer clouds and the azure sky” seemed to “declare the glory of God,” and to

“show his handiwork.” “A mild glory appeared in all things” about him, which brought him “into the presence of God,” and made him “desirous to be there.” The pleasing attendants of the change were not indeed its real evidences; but these he did find in new views and feelings concerning the character and law of God, Christ and his salvation, sin, duty, and holiness. One error, committed at this time, and continued for two years, was ever afterwards a matter of humble confession as well as of keen lamentation. It consisted in his delay to enter into the fellowship of the church in the observance of the Lord’s Supper. The usual fear of dishonoring a Christian profession found a concurrent plea in the inconvenience of leaving college to attend communion services at home, where he preferred to make his confession. But his own experience was enough to bring the realization of the neglect of a sacred duty, and also of a great spiritual loss. Cautious as he was against premature membership in the church, he did not omit ever afterwards to warn young converts against undue delay, by reference to his own case.

Our friend’s course in college was, to use his own language, a continual contest with bodily feebleness. At the end of his first session, the prostration following hard study induced him

to pack his books, determined not to return. But the vacation once more inspired him with hope. Exercising great care, he was enabled to hold such a position in his class, that on his graduation, September 28th, 1808, by the unanimous selection of his classmates, to whom the Faculty left the distribution of honors, he delivered the *Valedictory*. The President of the College, at that time, was the Rev. Robert Davidson, D.D., whose excellence as a scholar was chiefly in the department of *Belles Lettres*. His chief associates were James McCormick, who, without much general learning, excelled in his own department of Mathematics and Natural Philosophy, and the Rev. John Hayes, Professor of Languages, a man of fine attainments, a poet, and a Christian of eminent piety, but almost totally unacquainted with the world in which he lived. The other members of the class of 1808 were Jasper Slaymaker, afterwards a relative of Mr. Elliott by marriage, and a lawyer of some prominence and great moral worth in Lancaster, Pennsylvania, until his death, in 1827; Henry Shippen, also a lawyer and a judge in the north-western part of our State; John Williamson, a member of the bar of Pottsville; William Boyd, afterwards pastor of the Spruce Creek Church, in the Huntingdon Presbytery; and John Armor, Samuel Duncan,

and John Fisher, all of whom are long since dead. James H. Miller and the brothers James and Francis Pringle, received their degrees at the same time, but did not belong to the class, having finished the course at the end of the previous session.

Dr. Elliott's graduation at college occurred four years before the establishment of the first Theological Seminary in the Presbyterian Church. Of course, he lacked the benefit of that system of training now represented in such maturity by these institutions. Had he in early life enjoyed the advantages of these times, what he would have become in special and varied scholarship may easily be inferred from what he was, under the limitations of his own period. His actual mastery in every department then open for his entrance, would certainly have been equaled in others since brought within the reach of theological students. That through all the changes and enlargements of the last half-century, he held the ascendancy so universally ascribed to him, is evidence enough of his ability and professional attainment.

His first preceptor in theology was his pastor, the Rev. John Linn, father of the Rev. James Linn, D.D., so long the excellent pastor of the Presbyterian Church of Bellefonte, Pennsylvania. He had as a fellow-student James Cul-

bertson, afterwards the Rev. Dr. Culbertson of Zanesville, Ohio. Here he spent two years in careful reading and in taking extensive notes of the works read, as well as in writing answers at length to prescribed questions. His last year was spent, of choice, with the Rev. Joshua Williams, D. D., of Newville, Pennsylvania. Dr. Williams stood in the front rank of the theologians of his day, in talent, attainment, discriminating thought, and the power of communication. His chosen method of instructing his students was to enlist them in free conversation, draw forth their knowledge of text-books, discover their own opinions, and pour forth upon their minds the rich streams of his own knowledge. The result was not only large information, but a great quickening of mental power, with corresponding facility in its use. These advantages were largely enjoyed and most profitably improved during that year, and the student held the preceptor from that time forth in the highest esteem.

We are now prepared to enter with the subject of our present thoughts into his public life. This we shall consider in connection with some of the different spheres in which he served his generation. First in order comes

HIS MINISTRY OF THE GOSPEL AS A PASTOR.

He was licensed to preach as a probationer

by the Presbytery of Carlisle, September 26th, 1811. Foregoing his own preference to visit several vacant churches in the State of New York, he was induced to preach several times to the congregation of Upper West Conococheague, at Mercersburg, Franklin County, Pennsylvania, a church of his mother Presbytery, and from it he received a call to settle as pastor, dated February 19, 1812. This large, intelligent and influential church had, a little while before, been left vacant by the resignation of the Rev. John King, D.D. That eminent man of God had very ably filled the pastoral office in that place for forty-two years, yielding only to the infirmities of age, some two years before his death. His large acquirements, both theological and general, had been laid under contribution in the instruction of many candidates for the ministry, of all whom his decided favorite was the late Dr. Matthew Brown. His standing may be inferred from the fact, that in 1792 he was the fourth Moderator of the General Assembly. To be chosen as the successor of such a man, was no mean compliment to a licentiate. But never was a retiring pastor better satisfied with the selection of another to wear his mantle.

The call having been approved by the Presbytery, at its stated meeting in April, the

young minister at once entered upon his labors, though he was not ordained until the next meeting in October, in his own church. Dr. John McKnight preached the sermon, and the Rev. David McConaughy, of Gettysburg, afterwards his intimate friend and associate at Washington, presided and delivered the charges. In the meantime, he was married, May 14th, 1812, to Ann, daughter of Edward West, Esq., of Landisburg, Pennsylvania, the beloved, beautiful, admired, and happy companion of his life for *fifty-eight* years. The Lord spared them for mutual comfort through their whole period of activity, and only separated them for “a little while” by the hand of death, July 1st, 1870.

The congregation at that time embraced one hundred and thirty-seven families, and about three hundred communicants. They were scattered over a territory not less than twelve by six miles. The preaching services were held alternately in the original church and in a new church in the town, which were two and a half miles apart. A prompt and vigorous system of pastoral visitation was at once joined with energetic public ministration of the word and ordinances. Family worship, hitherto neglected, was pressed as a duty. Prejudices among the people, arising out of certain cases of discipline under the previous pastor, soon melted away

before the impartiality of the new one, who refused even to listen to grievances with which he had no connection. The result of clear, systematic, able, and faithful preaching soon began to appear in the quickened interest and edification of the people. The sound judgment, consistent life, and affectionate interest of the young pastor soon won the confidence of the old and young alike of his flock. The same vigilance and power of organizing forces, which ripened into such mastery in after life, appeared in wise plans and skillful execution. A Sabbath-school was instituted, among the earliest in the country, probably about the year 1816. Two years later, a social weekly prayer-meeting, not less a novelty in that region, was established. Separate Bible-classes of males and females were formed, and conducted with great interest—the former rising to the number of seventy, and the latter to more than one hundred members. A like zeal organized missionary and temperance associations, as these came into use. Nothing, indeed, was omitted which had a fit place in the plans of a faithful pastor. If the fruits were not as sudden and striking as in some cases, they were not the less sure. A large congregation was built up in the truth. The surrounding community felt a new moral and religious influence. Converts were steadily

“added to the church, such as should be saved.” And one powerful work of grace, at least, in 1828, preceded by a monthly meeting of the session for prayer and conference, brought *twenty-four* believers into the ranks, leaving countless other blessings also behind it. Nor were the young pastor’s efforts confined to his own charge or neighborhood. As a specimen of many public movements, the Franklin County Bible Society may be cited, which, in 1815, originated in his appeal through the newspapers, was carried to great success largely through his exertions, and had the honor of representation in the Convention at New York, in 1816, which formed the American Bible Society.

But he was not always to sail upon smooth seas. For a period of eight years harmony and prosperity marked the happy pastorate. The congregation increased to one hundred and seventy families, with other tokens of favor, including the enlargement of the salary twice without solicitation. A temporary decline which followed was beyond human control. Besides some subtraction of strength by the formation of two churches on the borders, the great commercial depression which followed the war of 1812 crippled the resources of the whole community, and reduced many from affluence to bankruptcy. But more serious

still were the effects of an epidemic fever, which, commencing in 1820, "made the whole neighborhood for two or three years a vast hospital," and carried large numbers to the grave. During this scourge, the faithful shepherd of the smitten flock employed every day of the secular week in spiritual and other ministrations to the sick and dying, even against the protest of his physician, who predicted that he would be a victim. But God beheld his faith and sheltered him from harm. By a blessing from the same source, the church emerged from the clouds of affliction and adverse influence, and, when he left it in 1829, was in a flourishing state. During his pastorate he baptized six hundred and fifty-five persons, and there were received into the communion, on profession of faith, two hundred and sixty-one, besides many on certificate. Twenty-five more families belonged to the congregation than at the beginning, with a still larger proportionate increase of members. There are still living witnesses of this ministry, who lament with us that they shall "see his face no more," and sing also of his victory over the last enemy.

Simultaneously with these providential trials came others, harder to bear, at the hands of men. They are now recalled simply to illustrate features of Dr. Elliott's character, and

elements of its force, which those who have known him only in old age can but partially appreciate. There was a small but influential party in his church opposed to the entire principle and claim of church government and discipline. They were stimulated into activity by an occasion meant for no such purpose. A member of the church of considerable influence, having almost ceased to attend upon the public ordinances, neglected his duty in this respect, even after several kind conferences of the session with him, designed to win him back. Applying then for a letter of dismission to another church, his request was granted, with simply the qualification that his delinquency was stated in the certificate, though without any expression of censure. This gave offence, which was followed with the demand that the session should recede, by giving an unqualified dismission in good standing. Upon their very proper refusal, some of the opponents of church government made the case their own, and set themselves to conquer through the strife of excitement. A letter addressed to Dr. Elliott himself opened his eyes to a scheme much deeper than he had apprehended. When clamor had failed, resort was had to accusation at the bar of the Presbytery. Formal charges were presented in the name of the member

claiming to be aggrieved, against the session as a body. Nor was the heat of the occasion satisfied with this. The pastor himself was attacked with a charge involving his veracity, though the difference between the parties was only that between the statement of a *fact* and the statement of an *inference*. During the six months intervening, no efforts of a violent spirit were spared to create a prejudiced sentiment. Just before the meeting of the Presbytery at Chambersburg, to settle the case, the pastor was prostrated by the copious blood-letting, then deemed necessary to reduce inflammation of the lungs. But neither his physician's prohibition, nor his emphatic warning, "*You'll die, sir: you'll die!*" could keep him at home when the time came. He had himself conveyed in a close carriage to the scene of action, preferring death, if God should so please, to any stain, however slight, upon his reputation. After rigidly examining the witnesses, he rallied his wasted strength for a speech of half an hour, which, for clearness, force, and conclusiveness, elicited the highest encomiums from all present. The leading members of the Chambersburg bar especially united in the verdict that the defence was managed with consummate skill and ability, as well as fairness. The result was the unanimous acquittal of both the ses-

sion and the pastor, and a corresponding censure of the accuser.

But, as if this were not enough, an appeal was taken to the Synod, which was to hold its meeting at Lancaster. In that body, and according to the rules, Thomas Bradford, Esq., a distinguished lawyer and ruling elder from Philadelphia, and member of the Synod, was secured as assistant to the appellant, and entered vigorously into the case. He laid hold, as the defendant anticipated, of certain testimony, the whole plausibility of which arose from the inadvertent omission of the Clerk of the Presbytery to transmit a portion of the counteracting evidence. Mr. Bradford concluded with a bold challenge of the possibility of escape from adverse judgment on that ground. The challenge was as confidently accepted; the very testimony relied on was shown, by a clear analysis, to be involved in gross self-contradiction; and Mr. Bradford was, in turn, challenged to sustain his own witness. With but one dissenting voice, the Synod sustained the Presbytery's verdict of acquittal, though the accuser was relieved from censure, on the charitable supposition, that he might have been misled by his own witnesses. But against this relief from censure, the Presbytery, in turn, appealed to the General Assembly of 1823, which body

declared this latter action of the Synod unconstitutional. Thus the order of the church was vindicated, the character of a minister was triumphantly sustained, and even as between the city attorney and the village preacher, their introduction in hot conflict only led to mutual admiration and a life-long friendship.

The opposition, thus completely foiled, renewed the effort at home, by schemes to divide the church, through ministers not of the Presbyterian communion. But, by the blessing of God upon a characteristic wisdom, prudence and steadfastness to truth, those schemes came to naught. These were great trials to a sensitive heart, conscious only of rectitude before God and man. As, however, they arose in the path of manifest duty, they were accepted for Christ's sake. Their ample reward came in the warmer attachment of his people, and in vastly increased reputation in the whole community. And, strange to say, the additions to the church, during their progress, were greater than usual. Some, also, of the very persons relied upon as opponents, were brought by the Holy Spirit to cry in the ears of the man whom they were expected to oppose, "*What must I do to be saved?*" So truly does the Son of God stand by his servants in the hot furnace of their trials, that not a hair of their heads may be

injured! So unmistakably walks “the faithful witness” “in the midst of the golden candlesticks, and holds the stars in his right hand!”

Another incident of this first pastorate, though less serious, will illustrate, in a different direction, the firmness and courage which lay beneath the surface of a character, so marked with discreetness, self-control, and a delicate regard to the situation and feelings of others. Even then he gave a lesson, the like of which many have learned since, that whilst a personal conflict could only be forced upon him by encroachments upon his rights, or upon truth as he was called to represent it, any assault or scheme was sure to find him ready for the emergency. This occasion arose during one of the hottest political conflicts ever known in Pennsylvania. The leading men of his congregation were sharply arrayed under party affinities. Special intensity was given by the fact that one of the candidates for a high office was both a personal friend and a member of his congregation. Though differing with that gentleman in political convictions, he then and always entertained for him the greatest respect. As the campaign waxed to its height, he held himself, as usual, within the strictest proprieties of the Christian ministry, with a quiet purpose, however, to vote for his honored parishioner, or,

at least, not to vote against him. From this course of his own preference, however, he was turned, by a contrivance of some of the candidate's partisans, in which, judging from his own high character, we may be sure he had no part. The plan was artfully to draw the young pastor from the quiet and kindly position of his choice, into such a commitment as might be used with effect abroad. A committee was secretly appointed to wait upon him, with this view. A confidential friend, however, discovering and disapproving the scheme, felt it to be his duty to apprise him of what he might expect, but withheld advice in the premises. The result appeared in advance of the visit of the committee, in the form of a very natural conversation before a social company of divided sentiments. Both parties were kindly given to understand his unabated regard for the candidate resident in their midst, the purpose he had formed, and also its reversal now by a course of things which he regretted, but which, nevertheless, had determined him to vote in his accustomed way. This was enough to settle the question. He was, of course, the subject of discussion for a time. But, on sober reflection, it was the final conclusion of all parties concerned that it would henceforth be wise not to interfere with a minister, who knew as well how

to maintain his own rights, as to respect those of his people. Such a lesson is not without salutary influence, whenever circumstances demand it.

Dr. Elliott's second pastorate was briefer, but not less important than the first. Laboring under the embarrassment of debt from the purchase of property which afterwards depreciated, and without a prospect of relief from a congregation, of whose warm love he was yet assured, he was startled in the year 1828 with a letter from his admiring friend, Dr. Matthew Brown, then President of Jefferson College, at Canonsburg. That eminent gentleman had just been recalled to Washington, Pennsylvania, the scene of his past labors, to become again the President of a college which he had organized, and to take charge of a beloved church of which he had been the first pastor. Hesitating between the warm impulses of his heart in one direction, and the obligations of an official position in another, he confidentially addressed his friend at Mercersburg, so as to prepare his mind to take either of these positions, as his own duty might appear. The reply disclosed a sense of discouragement, though it fell short of avowed willingness to leave a church so greatly endeared. The subsequent declination of Dr. Brown was at once followed with another arrangement at

Washington, which, however, did not go into effect, and the college there passed into suspension. How Dr. Elliott felt about these movements will best appear in the following extract from a reply to Dr. Brown, dated April 22d, 1829. "I received your letter," he says, "of the 31st ult. Before it reached me I had seen, in a public paper, a notice of your having declined the acceptance of the invitation to Washington. Of the subsequent movements at that place I had no notice till your letter detailed them. In the result I feel no disappointment, as I had not permitted myself to indulge even a desire in relation to either place, until some definite providential indications should present the subject for deliberation and decision. How I should have decided, had either place been in my offer, I am unable to say. As matters have turned out, I have been relieved from the decision of what would have been a perplexing question."

One month later, the pointing of these providential events was seen. Dr. Brown communicated the substance of the previous correspondence to his confidential friend, Alexander Reed, Esq., an influential trustee of the college and member of the church at Washington, who gave it in turn to the session, then seeking a pastor. A correspondence was opened with

Dr. Elliott, through Mr. Reed, and an invitation to visit Washington, with a view of settlement, was accepted, though not without a frank statement of the whole case to the session at Mercersburg. The good Doctor has often told me that, feeling unwell, he never preached with less satisfaction to himself than during that visit. Yet an earnest call was tendered to him by the congregation, July 6th, 1829, which he held under consideration for three weeks of painful suspense and of earnest prayer for light. At the end of that time, his acceptance was announced, together with his reasons. They were such as grew out of his financial embarrassment, the smaller size of the offered congregation at the time, and its greater compactness, as mainly in town, a better opportunity of educating his children, an apprehension that a change might be beneficial to the church he was leaving, as well as to himself, and, most of all, a conviction that he was obeying the Lord's will, shown in a way that he had not sought. On the other hand, the separation was attended with the deepest mutual sorrow. "It has cost me," said he, "more painful feeling than any one event of my life." The people, most of whom would not believe such an event possible, awoke to its reality only in time to shed unavailing tears. "The parting scene, in many cases, was one of

inexpressible tenderness." The *farewell sermon* was preached to a melted assembly, on Sabbath, the 25th of October. Two days later, the Presbytery dissolved the pastoral relation, and, one week later still, the dismissed pastor and his family set out upon their journey across the Alleghenies.

The reception at Washington was most cordial. After some days spent at the hospitable home of Mr. Reed, the house provided for the family was occupied. The pastoral work was earnestly commenced. The same vigilance, wisdom and ability were carried into the work of the Gospel as in the former charge. The position of the church, the culture of many of its members, and the educational influences surrounding it, were calculated to stimulate both study and activity. Its spiritual and social forces soon found in the new pastor a centre of operation. Not by pulpit pyrotechnics, but by well-studied, clear, convincing, and persuasive gospel discourses, were the membership edified into strong spiritual life, and other hearers were drawn and impressed. Prayer-meetings were vigorously conducted, family visitation was prosecuted, and the enterprises of Christian beneficence were reduced to system. Especially was felt, in every direction, the matchless personal influence of a leader, whose piety,

wisdom, resolution, and sympathy were so blended into unity of force that all delighted to follow him. His counsel was sought in movements of the community, whilst every personal and domestic trial of his own people as naturally turned to his compassion and help, as the hearts of children go in trouble to loving parents. The whole work of the church went steadily forward during the seven years of this ministry, and additions to its membership were regularly made. One revival of great power brought *fifty-one* additions from the ranks of the world, at one time, in 1835, some of whom were students in the college, and are now preachers of the Gospel. The whole number added was two hundred and forty-nine, of whom one hundred and thirty-eight, or an annual average of twenty, came in by profession of faith.

To Dr. Elliott, during this period, more than to any other man, was due the resuscitation and prosperity of Washington College after its complete prostration. The trustees elected him President of the institution, in connection with his pastoral charge, less than four months after his arrival in Washington. Promptly declining, under the impression that the Church demanded his whole time, he nominated the Rev. David McConaughy, D.D., and, after

him, the Rev. Dr. Thomas J. Biggs. The declination of these gentlemen prompted a renewed appeal in the direction of the Board's first choice, which induced him to consent so far as to become "Acting President and Professor of Moral Philosophy," until a permanent president could be secured. He opened the college, accordingly, November 2d, 1830, with two additional professors, and some twenty boys of the vicinity, exalted into students. His inaugural address amused some, surprised others, and aroused all by its spirit of resolution and hope. By means of extensive correspondence and other agencies abroad, and vigorous internal management, the third session ended with one hundred and nineteen young men enrolled, and the regular classes respectably filled. Meanwhile, by a visit to Harrisburg, he had secured an annual appropriation of five hundred dollars for five years, for the support of an English Department, having special reference to the education of teachers. At that stage of progress, he handed over the institution to Dr. McConoughy, in the spring of 1832, by whom the Presidency, again tendered, had been accepted. Then the acting president was transferred to the Presidency of the Board of Trustees, an office he filled to the honor and benefit of the college, for the continu-

ous period of thirty-three years, until the union of the colleges in 1865.

This second and last pastorate of Dr. Elliott came to an end in the summer of 1836, not by any action or wish of the people or himself, but in obedience to the call of the General Assembly of the Presbyterian Church, to take a professorship in the Western Theological Seminary at Allegheny City, Pennsylvania. His acceptance was reluctant, and against his personal preference at the time. His people opposed it with unanimous urgency. The Elders and Trustees of the Church united in an able and earnest letter of remonstrance, written by the Hon. Thomas M. T. McKennan, a leading trustee. Another earnest letter, to the same purpose, written by the Hon. John H. Ewing, pressed the interests of the College along with those of the church against his removal. His own repeated replies of declination to the Seminary directors were returned, with renewed appeals to him as the only man who so had the confidence of the Presbyterian Church as, under God, to be able to rescue that institution from its perils, and carry it to success. His final compliance was simply a surrender of himself to the indication from God, as expressed in the appeals of his brethren. Even his people, having the utmost confidence in his integrity,

when they discovered his convictions of duty, ceased, saying, "The will of the Lord be done." He left them vigorous and united. Beyond the work which most men could have accomplished, his great wisdom had been blessed in removing every trace of the bitter controversies and alienations connected with the management of the college in former years, thus bringing to completeness the work of healing, so well begun by his eminent predecessor, Dr. Obadiah Jennings. And the parting at Washington, as at Mercersburg, was under the power of a mutual respect and affection, which could be ended only by death.

The life of Dr. Elliott as a

THEOLOGICAL PROFESSOR

next claims our attention. Though the most important and far-reaching of all, it does not need to be spread out at great length. Its long continuance, its incessant watching, its various and assiduous labor, and its honor and success belong to the written and unwritten history of the Seminary, which, with God's help, he redeemed from destruction, bore along the path of its unparalleled trials, and at length beheld with his own eyes established and prosperous. He came to it, in its adversity, from a pleasant and growing charge. He bowed down under

its burdens with a trustful heart. His faith looked through its clouds of discouragement, to read its future in the promises of a covenant-keeping God. Upon its altars he laid his best offerings of talent and scholarship, zeal and prayer. He has many witnesses of his fidelity before the throne, who have been called to rest, when the service for which he so well trained them was finished. He has hundreds more lingering on earth behind him, whose disciplined minds and quickened hearts give echo to his lucid instructions and winning spirituality. He is dead, but the Seminary stands to commemorate him, and its sons are proclaiming throughout our land and in "the dark places of the earth, full of the habitations of cruelty," the truth of God which fell from his lips.

The General Assembly of 1835, which elected Dr. Elliott to a Professorship, designated for him the Chair of Church History. At that very time, and for months afterwards, the friends of the Seminary at South Hanover—afterwards at New Albany—in the State of Indiana, represented by the Rev. James Blythe, D.D., the Rev. John Finley Crowe, and others, were making earnest overtures to him for the acceptance of a professorship in that institution. The latter proposal was absolutely declined, whilst the former was accepted only after a year's con-

sideration, and then, under a modification by the Directors, heartily approved by Professor Halsey, and finally sanctioned by the Assembly of 1836. Under this arrangement, Dr. Halsey was transferred to the Chair of History, and to Dr. Elliott was given that of Theology. He entered upon his duties shortly after the rising of the Assembly, though still occupying his pulpit until his formal release in October following. That position he continued to hold until the election of the Rev. William S. Plumer, D.D., in 1854, when, at his own suggestion, the General Assembly authorized the Directors and Faculty to readjust the chairs of instruction. This change, made with his cordial approbation, gave him the department of Polemic and Historical Theology, whilst Dr. Plumer became Professor of Didactic and Pastoral Theology.

Dr. Elliott was quite at home in the sphere of his own teaching. If, for satisfactory reasons, already given, the preparation usual in his times did not embrace the whole range of scholarship, now open, every pupil of his days of vigor retains the deepest sense of his clearness, fullness, and thoroughness. During his earlier period, he taught much more by textbooks and less by lectures, than afterwards. His familiarity with the standard writers enabled him to enrich with their treasures the

discussions of the class-room. His facility in the Latin language especially enabled him to use the incomparable Turretin and other authorities in that dead tongue with advantage. It was his habit to indicate to the students a course of collateral reading, and then to test their acquisitions by searching questions, ranging through the whole field of inquiry. Theses upon specified subjects were also required, and subjected to criticism. And never was frank encouragement withheld from those who approached him with honest difficulties or inquiries after truth. If the result was not the student's satisfactory advancement in professional knowledge and skill, it was then a mortifying conviction of his own unfaithfulness. Others of his day might have been more sprightly or brilliant in illustration than he, but few professors sent forth their pupils with clearer marks of systematic drill and thorough sifting. And often did a part of his reward come back in the warm thanks of candidates for licensure, who, trembling under rigid Presbyterian examinations, the fashion whereof these more rapid times have left behind, have rejoiced, in their agony, that they had been built up and fortified under *his* skillful hands.

Of his manner in his later professorship, entered upon at the age of *sixty-seven* years, I

am unable to speak with the experiences of a student, except as its branches were interwoven with his former teaching. But his well-known attainments and skill in these directions, together with the earnestness he carried into the preparation and performance alike, gave a pledge which, by the common judgment, has been fully redeemed. Among the achievements of this last service are full courses of Lectures on Church Government, and also on Pastoral Theology, ready for the press, should the present wants of the Church demand these ripe fruits of his patient study and great experience. His release from active duty, four years ago, to spend the quiet evening of his life as Emeritus Professor in pastoral counsels and prayers among the students, was no more than a just recognition of his long and faithful work.

Many who hear me will welcome the transition from the official to the *personal* relations of the honored professor. He was no less a trusted counselor and friend than revered teacher. With the tender care of a father, he watched over the interests of his students, and sought their good. He both desired and received their confidence. Their pecuniary embarrassments, their perplexities of health, their doubts and fears in spiritual darkness, and all the agitating questions looking forward to their life-work,

found in him a ready ear and sympathetic heart. And when they left the Seminary threshold, with his parting blessing, he followed them to their fields of labor, far or near, with his love and prayers. Never did professor cherish for pupils fonder solicitude. If he was ever wont to forget himself in the indulgence of an excusable vanity, it was when he would connect with the mention of the achievements or promotion of any of them the almost invariable suggestion, "He is a son of our Seminary." And now that he has gone up to his reward, there are hundreds, who, in turn, as they recall his tender counsels, are ready to cry, with the junior prophet, "My Father! My Father!"

Nor yet is the service of our venerated professor brought out until we give due prominence to his executive management, and his great personal influence in carrying the Seminary forward. It had been established by the General Assembly, with much public favor, through the influence of Drs. Herron, Swift, Patterson, Brown, Jennings, and other noble men. Its valuable instruction had been given in the largest measure by Dr. Luther Halsey, who remained as his associate for one year, and now, having joined us in tears at his burial, lingers behind him to perform, in the same institution, his last service for Christ. But several practical

mistakes had shaken the confidence of the churches in its financial management, and inclined them to withhold, to some extent, further contributions. After ten years of experiment, unfinished buildings, a faculty incomplete in number, a salary relatively less than he had been receiving, absolute dependence upon the voluntary support of contributors whose first fervor had been expended, and, most of all, the disturbed state of the Presbyterian Church then tending toward the great rupture of 1838; these, taken singly, or together, offered feeble inducements to a man of his wisdom and foresight, in no need of seeking a position, except as they appealed to his spirit of consecration and of faith in God. His acceptance at all, in these circumstances, is an imperishable record of his character. But what shall we say of his consequent anxieties and toils; his sleepless vigilance; his frequent journeys, as well as appeals by letter and through the press, as a suppliant for help; his unequaled personal influence among friends and in ecclesiastical bodies, constantly wielded for the same end; and the many able and skillful contributions of his pen to repel assaults, to counteract injurious schemes, and both to hold and stir the flagging spirits of friends? As a confidant behind the scene, I boldly assert that in all the honor

accredited to him in life for this work, and in all the warm-hearted tributes to his memory, the half has not been told. Never was heart braver than his to withstand the discouragements of friends, nor to confront the devices of opponents. His own heart-conflicts opened in their fullness only to God, with whom he pleaded in faith when every other door was shut. I have knelt at his family altar again and again, when his emotions, pressed with this great interest, struggled heavenward in language which only the Searcher of Hearts could fully understand.

To a divine blessing upon this fidelity as much as to all other agencies, does the Church owe the preservation of this school of the prophets, through a hard contest of fifteen years for its very life. Faithful helpers he had, but even they would have yielded without his constancy. The doubled roll of students in two years, confirmed the confidence of the Church, as expressed in his election. Even in 1840, when untoward circumstances left him alone in the faculty, and, for a time, reduced the number of students, as well as increased the other embarrassments, his resolute spirit proved the power of God unto continuance and triumph. And for years afterwards, Professors and Directors alike clung to him, in emergencies of trial,

for the support of their wavering hope. Others might turn elsewhere for ease or promotion, but in sunshine or cloud, his purpose faltered not, and his heart ever said, "*This one thing I do.*" In illustration, let me give a single fact. When the late Dr. McConaughy resigned the Presidency of Washington College in 1849, the first formal effort to secure a successor found expression in a confidential letter, written by myself, to Dr. Elliott, in behalf of the local trustees, to inquire whether he would suffer the use of his name for the vacant place. The College was prosperous at the time. The trustees well knew the man, as they remembered the President, through whose ability the institution breathed new life in 1830. Under such headship again, they did not doubt of success. But the reply was prompt, and also characteristic in candor and kindness. With the highest regard for gentlemen whom he reckoned among his best friends, joined with a deep interest in a college whose reputation was linked with his own, he would not allow this use of his name. His duty to the Seminary was his reason; and this was all the more imperative, just because the endowment scheme was in painful doubt, the Seminary was in debt, and a vigorous movement was then in process, in view of its embarrassments, to transfer it, along with that

of New Albany, to Cincinnati. Then and always, come what might, both his effective influence and his constancy were true to the object of his love.

It only now remains to present the public life of Dr. Elliott as

AN ECCLESIASTIC.

His mind possessed the essential element of fitness in this direction, in its clear and accurate discrimination. Few could be compared with him in judgment of both things and men. Church government, therefore, alike in its principles and applications, was congenial to his taste. The necessities of his first charge, as we have seen, forced upon him the mastery of this branch of study. As a result, his first important publication was a volume of "Letters on Church Government," which was well received at the time. His talent and skill in this way were highly appreciated from the first, and would have made him a leader in church courts in spite of himself. Not only was his own administration, as a pastor and moderator of session, marked with eminent wisdom, but no opinions were more highly prized than his in meetings of Presbytery, Synod, or even the General Assembly. They were also privately

sought on all hands, by his brethren, by sessions, and by parties to judicial proceedings, sometimes in person, and as often by letter, even from distant parts of the country. In ecclesiastical courts, he seldom failed to carry his point, partly by the luminous and skillful method of presenting his views; partly by his quick discernment of men; but more than all, by the conviction left by his argument, that he was right. Those who differed from him in judgment were apt to count the cost before drawing him forth as an antagonist in debate. The wisest fathers of the Church admired his extraordinary power to disentangle the real issue from the complication of irrelevant questions, thus winning half the battle before his own argument was begun. Indeed, his mental force and his impressive utterance never appeared to better advantage than when they were sharpened in the conflict of discussion, upon some judicial question, or some great interest of the truth or the Church. On the other hand, the calmness, perspicuity, promptness and thoroughness of his decisions, as a presiding officer, made them next to infallible. But, along with all these qualities, and contributing largely to their power, were his uniform courtesy, suavity, honor, and delicate regard to the sensibilities of others.

These statements of themselves suggest the reason, not only why, more than any person associated with him, he was entrusted with the settlement of church difficulties, but why also, prior to the age when close confinement affected his health, he was so often sent as a member to the General Assembly, especially at times when great questions were at issue. The Presbytery of Carlisle so commissioned him to the Assembly of 1814,—the second after his ordination. He represented the same constituency in the Assemblies of 1820 and 1827. In the former he made his first speech on the floor of that august body, upon the “Plan of Correspondence with the Associate Reformed Church,” and in the latter, he served as a member of the Judicial Committee; as chairman also of the Committee on the Narrative of the state of religion, and wrote that paper; he also prepared another report on a judicial case, which harmonized the seriously conflicting views of the court; and he took part also with the majority in the location of the seminary which became the scene of his future and then unexpected service, as professor. The Presbytery of Washington embraced its first opportunity of sending him to the Assembly, in 1830, and repeated this token of confidence in 1835. The Synod of Pittsburg, in like manner, showed its appreciation by elect-

ing him as its Moderator in 1831, the first meeting he regularly attended,—sickness in his family having hindered his presence during most of the sessions of the previous year. And it was at that meeting, and with his earnest co-operation, that the “Western Foreign Missionary Society” was formed, which has expanded into the present glorious Board of Foreign Missions of the General Assembly.* In the former of the Assemblies (1830) last named, Dr. Elliott, besides other important service, prepared a report as chairman of a committee, in which the Assembly not only disproved but repelled as inexcusably slanderous, certain accusations that the Presbyterian church sought a union of church and state. In the latter—held at Pittsburg in 1835—he was prominent among the leaders of a house in which the rallied forces of old and new schoolism met in the hardest battle-strife. A pronounced old-school man himself, his justness and considerateness towards opponents so secured their personal confidence as greatly to increase his power. By just such influence, he had at the last meeting of the Synod of Pittsburg, harmonized the irritations of that body into the unanimous adop-

* In this connection it may not be improper to state that he was Moderator of the old Synod of Philadelphia in 1827, and also the first Moderator of the Synod of Allegheny after its organization in 1854.

tion of a decided but conciliatory report, written by himself, upon one of the most strenuous measures of the controversy—the famous “Act and Testimony.” The Moderator of 1834 not being present, his position, by right of custom, as Chairman of the Committee of Bills and Overtures in the Assembly of 1835, was assigned by the new Moderator, Dr. Phillips, of New York, to Dr. Elliott. Besides much other important business, this committee was called to consider the overture of a large convention of old-school men, which had preceded the meeting of the Assembly, covering the important questions in controversy. He was also chairman of the committee on the transfer of the Western Foreign Missionary Society to the control of the Assembly, which entered largely into the strife also, as involving the question between ecclesiastical management of Missions and their management by irresponsible voluntary associations. That transfer was not accomplished by the next Assembly, owing to an adverse majority in that body, but was consummated the following year.

The professorship of Dr. Elliott having carried him as a member into the Presbytery of Ohio—now the Presbytery of Pittsburg—that body also elected him at its first meeting thereafter, as a Commissioner to the General Assem-

bly of 1837. By that body, which held its sessions in Philadelphia, on the nomination of Dr. Ashbel Green, he was elected its Moderator, by a majority of thirty-one votes over Dr. Baxter Dickinson. This vote revealed the relation and strength of parties. That Assembly has long since become historical as the real crisis of the division of the church, formally accomplished the following year. Its debates were marked with great ability and as intense earnestness. The measures adopted were of a decided character, but every inch of ground was fought over before they were reached. But over that powerful body, thus aroused, presided the most self-governed of all the number. His equanimity was not disturbed during the three weeks of hot debate. His decisions were prompt and clear. His own sentiments were known by all, but his justice and his courtesy were without discrimination. Even the other side generally admitted both his ability and fairness. Long afterwards, with his own hand he penned the record of his spirit and action then, in the significant words, "I cannot, upon a careful review of my course, charge myself with giving that portion of the Assembly with whom I sympathized any undue advantage over the others." His sentiments in regard to the measures of that Assembly came fully out in a speech in

their defence at the next meeting of the Synod of Pittsburg,—the longest, ablest, and most effective speech of his life. It was in formal reply to his valued friends, Dr. Herron and the Hon. Robert C. Grier, afterwards Justice of the Supreme Court of the United States. These gentlemen both adhered to the same Assembly with himself, but they disapproved of some of its measures.

Dr. Elliott was returned to the next Assembly, in 1838, over which, after preaching an able opening sermon, he presided, under the rule, until its organization by the election of his successor. During this brief space the rupture was finally accomplished. Never did a Presbyterian Moderator occupy the chair in so momentous and trying a crisis. Yet there he sat calm above the tumult, meeting each emergency with instant decision, and yet with an accuracy which, in every instance, received the sanction of the Supreme Court of Pennsylvania, as expressed in the “opinion” rendered by one of the ablest judges of this or any other state,—the late Chief Justice John Bannister Gibson. That eminent jurist, after a most exhaustive review of the proceedings—of which the Moderator’s decisions were often the most vital—as well as of the pleadings, arguments of counsel, and the adverse judgment of the court of *Nisi*

Prius, vindicated each of these decisions separately, as well as all of them conjointly. This was done by a most rigid analysis and application of the specific law of the Presbyterian Church and of the statutes of Pennsylvania, from which State the charter of the Trustees of the General Assembly had been received, and also of the general principles of parliamentary law and usage. It was just after this searching review that the distinguished Chief Justice is reported to have said, in conversation with gentlemen of the Bar, that "Pennsylvania had only missed having the best lawyer in the state, in the person of Dr. Elliott, by his becoming a minister of the gospel."

It was at the close of the same great trial that the Hon. John Sergeant, of Philadelphia, whose masterly and thorough argument in the case, some have pronounced the greatest of his life,—in which, too, he not only fully vindicated the official decisions of Dr. Elliott, but also paid the highest tribute to his character—wrote a private letter to his brother-in-law, the Rev. Dr. Samuel Miller, of Princeton, New Jersey, under date of May 2d, 1839, of which the following is an extract, viz:

"If it be practicable, it seems to me that Dr. Elliott ought to have some special mark of regard and confidence. He has been at a post of danger, where he has well performed his duty, but where he could not escape suffering.

He is entitled to much consideration from those for whom he was thus exposed. Would it be fit to make him Moderator of the next Assembly?" (See Dr. Miller's Life.)

But the compliment of a second election to the Moderator's chair has never been conferred by the Assembly. Had it been attempted, it is far from certain that this case would not have been made an exception to the stern usage.

In all these controversies, thus brought to an end, Dr. Elliott was animated with the one governing purpose of maintaining God's truth. If, like all other men, he was fallible, he was wont to "speak the truth in love," even when he set himself to "contend earnestly for the faith once delivered to the saints." And when, after the lapse of years, he became convinced that the same truth and glory of God would be advanced by the re-union of the two several branches of the Presbyterian Church, on the basis of the standards pure and simple—most of the questions in controversy having then disappeared—he gave to this blessed consummation, so long wished and prayed for, his cordial and prayerful sanction. The master-spirit in the storms of tumult and rupture, a generation later, with a like devotion to the pure gospel, gave the hand of fellowship and uttered the words of benediction over union and peace re-

stored. And amidst the final blending in 1870, in the same city which witnessed the disruption, the wires flashed from Allegheny City the salutation :

“The Moderator of the last Assembly of the Presbyterian Church, immediately preceding the separation, sends greeting to the first re-united Assembly of the same, through their Moderator, praying that their proceedings may be distinguished by the wisdom that is from above, and cemented by the charity which is the bond of perfectness.

DAVID ELLIOTT.”

Dr. Elliott was once more sent by the Presbytery of Ohio to the Assembly, in 1844. The Presbytery of Allegheny City in like manner honored itself by sending him, in his old age, to those of 1864 and 1865. In the latter he offered and secured the passage of a strong report on temperance, which abides, together with his able defence of it in the Presbyterian *Banner* two years ago, to his undying credit. His last public and official appearance in this highest court of the church was in 1867, when, though not a member of the body, he read in clear tones his able and comprehensive report as chairman of a committee, appointed the previous year, on “Ministerial Sustentation,” with special reference to “unemployed ministers and vacant churches.” As the production of an octogenarian, that report challenged the admiration of the Assembly and the Church for

the wisdom of its reasonings and conclusions, and for the faultless excellence of its construction. If the Church has not yet come up to readiness for its fulfillment, it still contains the great principles, in which she must find a remedy for her neglected work and her wasted power.

But now we must close this imperfect sketch of *the public life* of our venerable Doctor, with a brief delineation of his

PRIVATE CHARACTER.

This takes us within the sphere of personal acquaintance and intimacy, to express the judgment and feeling of many witnesses, capable of verifying every word that shall be uttered. Dr. Elliott's *character* was, after all, the real stronghold of his influence. Vigorous and cultured intellect, superior wisdom, unfaltering energy, and a life-long service, all come to proportion and power in *the moral excellence of the man* to whom they belonged. In person, he was above the medium size. He was genial and sympathetic in his feelings. His manners had the simplicity, candor, politeness and attractiveness of a true Christian gentleman. He was magnanimous and courteous, even in difference and contest. As he scorned unfair advantage in carrying his point, so he was ever able

to detect and expose it in others. The law of uprightness ruled him both in public and private dealing with his fellow-men. I have often heard from his lips the confidential story of his annoyances, and yet I never heard from him a purpose, or even suggestion, at war with the highest standard of truth and honor. He held the confidence of his brethren and the world, in full proportion to the intimacy which opened to their view the secret springs of his action. If even a foiled antagonist would attempt to cover his own confusion with the insinuation of artifice, where others saw only the sagacity of a man as truthful as he was wise, no words of defence were needed to beat back the base insinuation. His continued defence was in the estimation of good and discerning men. His friends were life-long in their trust and attachments. Both in secular and religious association, one principle animated him whose sure crown was the unqualified reliance of his fellow-men upon his integrity. He did truth, and thereby ever came to the light.

In *social sympathy*, Dr. Elliott's character deepened with advancing years. His home was always a centre of hospitality, even to serious encroachment upon his substance. So also poverty and sickness, trial and misery were sure of the offerings, at once, of his heart and

hands. His thoughtful attentions to persons in humble life, his visits of tender affection to the abodes of distress, his letters of Christian comfort to the bereaved—enough to fill volumes if published—his constant fidelity in turning social opportunity to the end of the soul's salvation,—all these habits of his active life grew upon him more and more as conscious infirmities foretold “the night, when no man can work.” The young never learned to shun his presence for any fretfulness of age, but rather gathered about him, attracted by the loving playfulness which demonstrated his share in their joy. Little children even, without heritage in his blood, would covet a seat upon his knees, that they might throw their arms about his neck and call him “*Grandpa Elliott!*” whilst his own children and grandchildren were only returning his parental fondness when they clung to him with a devotion almost idolatrous. Even employees and servants carried away with them from his house, not only a vivid remembrance of his kindness, but also the grateful thought of his solicitude for their best good. All these classes loved him as a friend, and very many such hastened with trembling steps to take their last look upon his coffined face, and then turned away in tears, as in the parting with a father. Junior Professors, Directors,

Trustees, Alumni, and Students of the Seminary, like a family of bereaved children,—loving brethren in the ministry of his own and other branches of the Church,—Christian men and women who had profited by his public and private counsels, and risen heavenward in spirit upon the breath of his prayers,—even men of the world, before whom his goodness was a living demonstration of the truth of religion,—not excepting also the young, who had learned to pronounce his name only with affectionate reverence;—all these joined his stricken family in tears of grief and in tender remembrance before God at his burial,—the outgushing of hearts stricken with the sovereign hand in his removal.

But, better than all besides, was Dr. Elliott's *faith in Christ and consecration to the service of God*. We have traced him in his early spiritual change and in the long course of holy living and self-denying work, whereby he "adorned the doctrine of God our Saviour." What but the constraining love of Jesus, the living fountain of grace in his heart, could have produced such results? To know him at all, was to perceive that in all things he was habitually and cheerfully controlled by the Divine will as his supreme law. Though always a witness for the truth, in word and deed, his religious

affections were deep and operative. Even his severe self-control did not repress spiritual emotions, which often gave touching power to his counsels and devotional utterances. He was familiar with all the phases of Christian experience. Of the hundreds who came to him with their conflicts, none departed without having been pointed to the fullness of Christ, as the one only relief, and that, too, with a freshness which showed the source of his own supplies. In short, his life was so imbued with the evangelical spirit, that he carried it into every personal, domestic, and public relation. Need I say, that he was eminently a man of *prayer*? All his plans, purposes, enterprises, anxieties and sorrows were laid before God in humble faith. Every object or person having a place in his love, was sure of earnest presentation in his wrestlings at the mercy-seat. Not until the books of the Throne shall be opened will we be able to estimate the power of his intercessions. Nor yet can we doubt, that though his stiffened lips shall no more move in supplication, there are petitions of his on record before the All-seeing eye, which still shall come to fulfillment in the success of his Master's cause, and in the salvation of dear friends.

“ But how was it with the venerable Doctor,

as he went down to ‘the valley and shadow of death?’” is the tender question, which still falls from the lips of some who knew and loved him well. There are those who could arise in this audience and give the answer, telling how “the meekness and gentleness of Christ” came to fulfillment in his temper—how humility and hope were blended in his words—how even the few and transient ravings of disease found expression, without one utterance to be regretted, only in the language of Christian fellowship, solicitude for the Church, and prayer for himself, his family, the seminary, and every interest of the kingdom of heaven—and how, in smiling confidence, he waited for the coming of the Lord. But we shall learn it still better in a few extracts from his letters written to confidential friends. “Through the abounding mercy of God,” he wrote to me, February 8, 1866, “I have entered upon my *eightieth* year since last Tuesday, which was my birthday. I have outlived nearly all my old friends. In looking back over my long life, I see much to deplore, and for which to be humbled before God. But in Christ I have one sure and enduring ground of hope. He is all my salvation and all my desire. Although not without fears arising from indwelling corruption, yet, as I draw near to the end of my earthly pilgrimage, I think I enjoy

more of the presence of Christ with me, and find nearer and more comfortable communion with him in prayer and other religious duties. Still, I need more of the purifying grace of the spirit of God to fit me for Heaven. My desire is to be holy as my Redeemer is holy. And thus I wait till my appointed time shall come, entertaining the trembling hope that God will not forsake me in my old age, but bring me to his heavenly kingdom."

Writing in a similar strain, two years later, he says, "The past winter has been peculiarly fatal to aged persons. Although I think of death with calmness, and without slavish fear, I have felt more deeply impressed than ever before, that there is 'but a step between me and death.'" "In Christ, I indulge the hope that I shall find some humble place in one of those 'many mansions' which are in his Father's house. I feel that I have fallen far short of living up to the requirements of my various responsible positions in life. I can plead no righteousness of my own; all has been marred by sin. Upon the perfect righteousness of Christ, and that alone, I rely." In another letter, dated August 24, 1871, after accepting my invitation to make me a visit, he says: "You understand, I presume, that I have to refrain from preaching.

This is one of my greatest trials; for I love to preach, and it would be a luxury to hold forth the Word of Life once more to the people of my former pastoral charge. But God has ordered it otherwise, and I know that all he orders is right." To a son-in-law in the ministry, he writes, July 19, 1871: "I hope you will realize your highest expectations, in reference to your new field of labor. For this, continued exercises of faith in God's converting grace, will be required. Keep Christ in the foreground. While every part of divine truth must be preached in its proper place and time, Christ and his Cross must be rendered prominent. This is the great central point, to which all others must be made to converge." To a beloved daughter, emerging from sickness, he wrote, July 29, 1873. After several lessons drawn from the Word of God for her consolation, he refers her to "the tender sympathy and affectionate love of Christ for his children," especially as illustrated in the farewell address and intercessory prayer, as found in John. (Chap. xiv.—xvii.) "The nearer I approach the end of my earthly course," he adds, "the oftener I read, and the higher estimate I place upon this portion of God's word. I would recommend it to your particular attention." Out of many other specimens, I have space only for one

more. The letter which contains it was written February 5, 1874, only a few weeks before his death, to a dear Christian friend, near his own age, and was the very last production of his pen. "You perhaps have not forgotten," he writes, "that to-morrow will be my birth-day. This, therefore, is the last day of my *eighty-seventh* year. How my present state of health may terminate, I cannot, of course, predict. Although I am somewhat stronger than I was some weeks ago, I hardly venture to hope for any great increase of vigor. As to this, I feel willing to leave it, with all my other and higher interests, in the hands of my covenant-keeping God. Death is a very solemn event; but it has long been familiar to my thoughts, and I hope that through the abounding mercy and grace of God, I shall be sustained in that solemn hour."

Blessed be God! he *was* "sustained." His intellect, except in a few transient intervals, was clear to the end. His last literary production, in the form of a letter of a dozen pages in pamphlet, substituted for an address, which the weather and his infirmities hindered him from delivering at the celebration of my quarter-century pastorate, less than three months before his death, was above criticism, even in its punctuation, as it came from his pen, show-

ing no marks of failure, save only in his tremulous hand. His minute and explicit directions at the last, also, concerning his business, his papers, and the very details of his funeral, were given with a clearness equaled only by his undisturbed serenity. His faith was calmly triumphant. The feeble utterances of his departing breath betokened intermingled communion with earth and heaven, the peace of holy transition from the tender embrace of the beloved here, into the redeemed company in the presence of God and the Lamb. On the eighteenth day of March, 1874, he gently fell asleep in Jesus—as gently as an infant upon its mother's breast. The sun of his life set in a cloudless sky, giving, in its lengthened rays, a sweet token to all who beheld him of the glorious day without clouds or tears, upon which his immortal eyes were then opening. We could not weep, but only praise God, as we bore his precious body to the beautiful city of the dead, and reverently laid it down to rest by the side of his sainted wife, glad that even then their spirits were holy and happy together in the vision and fellowship of the glorious Redeemer.

“ There no sigh of memory swelleth;
There no tear of misery welleth;
Hearts will bleed or break no more:
Past is all the cold world's scorning,
Gone the night and broke the morning
Over all the golden shores.”

He has gone also to sing of victory with Elisha McCurdy and the other noble pioneers of the Presbyterian Church in Western Pennsylvania, whose labors he rescued from oblivion in sweet biographical sketches, which generations to come will read with interest, as well as with other fellow-laborers, who have followed them from the church militant to the glorious rest.

Only a few of his associates and fellow-helpers in the work of Christ along the path of these toils, anxieties and trusts, like the venerable President of the Board of Directors of our Seminary, linger behind him, to repeat in their turn the like witness of the Master's grace, when "natural force" shall more and more be abated, and the visions of this world of sense grow more dim. But here is a bright example to confirm their expectation and ours, that, ere long, the door of the celestial home shall open gently to their spiritual sight, and the well-known voice of Jesus shall fall upon their ears, saying, "*Come, ye blessed of my Father!*"

To us all who have been led in the paths of truth and righteousness by this man of God who has gone up from our midst, the lessons of his life remain, a legacy of love and inspiration, as we follow on, never doubting, that "through faith and patience" he now "inherits the promises." Only, brethren, a little more of

work and watching, of duty and cross-bearing, of fidelity to Christ, and of the partaking of his sufferings here, and then, “when his glory shall be revealed, *we shall be glad also with exceeding joy.*”

FUNERAL SERVICES,

March 21st, 1874.

AFTER a tender and impressive prayer by the venerable Dr. Luther Halsey, at the house of Mrs. Dale, where Dr. Elliott had his home, the body was borne to the North Presbyterian Church, Allegheny City, by the Rev. Drs. Alexander Donaldson, George Hill, E. E. Swift, and J. I. Brownson, who had been chosen by the deceased for this service. Together with the singing of appropriate hymns, Professor William H. Hornblower, D. D., read selected portions of Scripture, after which Professor A. A. Hodge, D. D., led the Assembly in the following

PRAYER.

OUR Great Father, who art in Heaven, God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ, our fathers' God, we come before Thee this day a weeping company of bereaved children, to lay the body of our earthly father in the grave. His children and his children's children of his blood and name; his spiritual children and pupils; his colleagues and successors in the faculty of this seminary, and in the ministry of the Gos-

pel; members of the churches to whom he ministered, and with whom the last years of his patriarchal life were passed; we come a band of orphans bearing our father to the tomb.

We bless Thee for Thy signal grace vouchsafed to him through all these years; for the abundant natural talents entrusted to him at his birth, for the beauty of his moral character, adorned with all the fruits of the Spirit of his Lord; for the fullness and power of his life, the abundance of his labors, and the eminent services he was enabled to render to Thy Church. We thank Thee for the great success with which Thou didst graciously reward his ministry, for the great length of his life, and the heavenly sweet-ness of its long eventide. We bless Thee that Thou didst crown such a life with such a death; that Thou didst so gently loosen the cords of his tabernacle, and by such gradual and painless stages let him down to his final sleep.

And now, that Thou hast removed our father to that heavenly homestead in which so many he loved were gathered before him, we pray that Thy blessing may rest upon us, who, for a time, linger behind him. May we also learn the secret of his favor with God and man, and the lessons which his life were designed to teach us. Raise up successors worthy to

take his place in Thy earthly kingdom. To the remotest generation may the sacred inheritance of his example and influence descend to our children and to their children. Lord, evermore keep his memory green.

This we ask to the honor of Thy grace, and through the merits of Thy son our Lord. Amen.

Addresses were then delivered by the Rev. Drs. Jacobus and Wilson, as follows :

ADDRESS OF THE REV. M. W. JACOBUS, D.D., LL.D.

MY BRETHREN—A Prince of the Royal blood—a Pillar in the Temple of God—a Patriarch in our Israel—has fallen ! Not prematurely, but most maturely. Not suddenly, but slowly, as when a mother lays her infant gently down from her breast upon its own bed and pillow. “Behold how he loved him !” Jesus is here—yet not to weep at his grave, but to triumph ; holding in his hands the keys of Death and Hades, and pointing, in this opening spring-tide, to the Resurrection.

A good man’s life has commonly the briefest record, because it is the expression of a few simple principles of action. The God-man ! What a record was His—given him by the early Church in two words originally—“He went

about doing good." And Enoch, the seventh from Adam; what a record of a long patriarchal life, in three words originally—"He walked with God," where the personal intimacy, walking together as if arm in arm, overstepped the formalities of death. And so it is written: "Noah was a just man and perfect in his generations." And "David, when he had served his own generation by the will of God, fell on sleep." And Elijah, the prophet of Israel, was pronounced to be "the chariot of Israel and the horsemen thereof;" the vehicle of the Divine power and grace, well equipped, as the representative and embodiment of Israel's forces on the field. Our Elijah has gone: "My father! my father! the chariot of Israel and the horsemen thereof."

What a life is this that has just now closed! Not threescore and ten, nor fourscore, but nearly fourscore and ten, without the labor and sorrow incident to such advanced years; not an hour outliving his usefulness.

Sixty-three years a minister of Jesus Christ. More than a full average life-time spent in the preaching and teaching of the Gospel, with all his excellent qualities of mind and heart freely given to the blessed service. If I should venture on an analysis of his character, I should say it was compounded of strong sense, eminent

wisdom, steadfast principle, steady purpose, and unwavering faith in God. Here is true greatness.

Forty-five years were spent in this Western Church, preaching and laying foundations in educational work; setting his hand to our oldest College and our oldest Theological Seminary at great crises in their history, when their existence seemed to hang, under God, upon his wisdom and power of will. He came to the kingdom for such a time as this. And he has lived to see both these institutions in the full tide of prosperity.

But his great *life-work* was his headship of this Theological Seminary during thirty-eight years. He came in his full prime—fifty years old—ripe in experience and rich in solid resources for his generation. He found here only this venerable father who survives him (Dr. Luther Halsey), and who had taught the first regular class, and acted as the sole Faculty (a whole Faculty in himself) during seven years, and who, after a year of joint labors, gave up the charge to his hands. What labors! what struggles! what conflicts! what prayers and tears he gave early and late to this service! What a work to look back upon! Nearly a thousand men have gone forth from under his hand, a large majority of whom are to-day laboring as ministers of Christ

throughout this land and in various foreign fields. Nearly a quarter of a century ago I came to his side, when his only associate Professor was commonly understood to be *in transitu*, and everything struggling up the hill. I have seen him in times of great darkness. But always his resource was in God. What dignity! what gravity! what simplicity! what suavity and urbanity! what fidelity in the most trying hours!

As an instructor in Theology, in Church Polity, or in the Pastoral care, the Church knew him to be wise and true, and all his pupils revered and loved him. As an ecclesiastic, he shone in the Church courts, and lifted his voice most effectively in the administration and guidance of her affairs.

And what a death! We see scientists and statesmen die; but science does not solve the problems of the soul, and statesmen may say nothing of the enfranchisement of our race by Jesus Christ. Let them stand by and see a great man die. Here is true greatness, that is equal to the last exigency. He had traversed the whole circuit of the promises and had proved them all. And death was no stranger to him. For several months past the dark valley was to him a shady retreat, where he rested away from the summer's sun and looked

out upon the river he was soon to cross. The day before his departure he said to me: "It is a solemn thing to die; but my trust is in Jesus." He sent messages of affection and confidence to the Professors, and referring to a boy in College whom he loved, he said: "Tell him to be steadfast--to be faithful. Tell him to live to preach the Gospel. The harvest truly is plenteous, but the laborers are few." A plea for the Christian ministry in his very dying breath! This was a death that might extort even from a heathen magian, like Balaam, the prayer: "Let me die the death of the righteous, and let my last end be like his."

This bereaved family is a titled house. In the heraldry of the Church they have a crest which will be recognized as long as they or their posterity survive.

"My father! my father! the chariot of Israel and the horsemen thereof!"

BY REV. S. J. WILSON, D.D.

WE gather to-day around the coffin of a beloved and revered father. His numerous pupils—his theological sons—all feel that in his death they have suffered a personal bereavement. Through nearly forty years of service in the

Theological Seminary, such was his faithfulness, such his walk and holy living, such the sweetness of his temper, such his Christian urbanity, that all those who have gone forth from the institution during that time entertained for him the truest, deepest, warmest feelings of filial love and veneration. The world knows him as a theologian, an author, an organizer, an accomplished debater, a true and fearless champion of that which he believed to be right, an ecclesiastical leader, a model presiding officer of the General Assembly; but we, who sat at his feet, who labored with him, who saw him from day to day, who were brought into constant personal contact with him in intimate and confidential intercourse—we who lived in the atmosphere of his faith, his prayers, and his genial cheerfulness and hopefulness—we forget his fame in the love which we bore the *man*.

The fact of his great age does not mitigate our grief, but rather, if possible, intensifies it. His feelings continued so fresh and youthful that he did not seem to grow old. In his eighty-eighth year the dew of youth was still on his heart. There was no rust or mould on his affections. Such men never grow old. And then he had been with us so long; the habit of his presence had grown so strong upon us; he seemed to be so much of a necessity,

that it appeared as though the Lord would not take him. But now that he is gone—really gone—how great the void! What loneliness oppresses the heart! Upon whose counsels can we lean as we leaned upon his? Whose wisdom can we trust as we trusted his? In whom is so embodied all that is signified and suggested by the word *father*?

So long as yonder Seminary stands, he will not be without a monument. It owes its existence to him. Let this be said over his coffin. Had it not been for his indomitable energy and tenacity of purpose, it would not have survived its trials. He lived in it and for it. The ardor of his loyalty to its interest knew no shadow of change. My belief—founded on facts and personal observation—is that no day of his life passed without special prayer for the Seminary, its professors, and its students, past, present, and prospective. With the utmost solicitude, affection, and interest, he followed the members of the successive classes as they passed out from the institution and went forth into the great harvest-field of the world; and when the news of his death shall reach far-off mission-stations, the sorrow of a real bereavement will rest upon the hearts of many of the devoted pioneers of the gospel. *He loved his students.* He was zealous of their fame and their good name.

His pride and happiness were in their usefulness and true honor. His eye would kindle and his face become radiant when he spake of anything that was praiseworthy in the career of any of them.

Some have spoken of him as being laid aside in these latter years—of his work being done and his usefulness as past. Say not so. In the final account—in the great summing up and settling up, it may be found that these are the very years which will yield the largest revenue of results and glory. As he went from room to room, conversing searchingly and faithfully on experimental religion, and praying with each student alone, he was probably putting forth a greater power for good than he put forth in the most vigorous days of his preaching and teaching. He has, I presume, thus prayed in every room in those buildings. What a consecration! While living, he loved to tell how, when the building on the hill was in process of erection, old father Patterson, with tottering steps, climbed to the summit, and, entering the unfinished rooms one by one, knelt and offered this prayer—“God bless the lads.” He himself has left us an equally rich inheritance of prayer. It seemed to us as though no great calamity could befall the Seminary while it was protected by the bulwarks of his faith and intercession.

The beauty of his life and character consisted in the perfect and exquisite symmetry of them. His character was like a Doric temple. There was nothing incongruous in it. The full effect of his life is only felt when it is studied as a whole. Take it all in all, and where will you find a more beautiful or a more truly noble life? As a Pastor, as a Preacher, as President of a College, as an ecclesiastical Counsellor and leader, as Professor in a Theological Seminary, he attained eminent success. In all these high vocations he was greatly honored, and was widely useful. As a citizen, neighbor, friend, husband, and father, who has left a record more unsullied and honorable?

But I hear a voice from that coffin rebuking me. He would not permit me to say these things. I hear him say: "*By the grace of God I am what I am.*" And so over his coffin we would magnify the grace of the Saviour whom he preached, and whose Gospel he recommended so illustriously by his life and example. That life and example no one can or dare gainsay. For these we most devoutly thank God. We bless God that he was spared to us so long, and that his faculties were unimpaired, and that he was so truly himself to the very last. He has fought a good fight; he has finished his course; he has kept the faith; he has received his

crown ; he has entered into his rest. May we sacredly cherish his name, and humbly and lovingly copy his example. It was said that the cloak of old Doctor Miller hanging in the hall was a power in Princeton Seminary. May the shadow of the presence and the memory of our revered father long continue to be a power for good in the halls of our School of the Prophets.

Brief addresses followed from the Rev. Luther Halsey, D. D., and also the Rev. Dr. Page, of the Protestant Episcopal Church, the latter of whom pronounced the benediction, after which the procession moved to the Allegheny Cemetery.

ACTION OF THE PROFESSORS AND STUDENTS
OF THE
WESTERN THEOLOGICAL SEMINARY.

REV. DAVID ELLIOTT, D.D., LL.D.

THE following action has been taken by the Professors and Students of the Western Theological Seminary, concerning the honored and beloved Rev. Dr. ELLIOTT, so long at the head of this institution :

Whereas, It has pleased God to take from us the venerated and beloved head of this Seminary, the *Emeritus* Professor, David Elliott, D.D., LL.D., who for nearly forty years has been the President of its Faculty, the preceptor of its students, and the pillar of the institution ; therefore, resolved by the Faculty and students assembled :

1. That we put on record our profound appreciation of his rare personal worth as a man after God's own heart, and of his massive and superior qualities, as a wise counselor, a deep thinker, an able and faithful teacher and preacher, and a beloved exemplar, whose praise is in all the churches, and whose memory will be fondly cherished always by all who have been under his care. We bear our united witness, also, to his self-denying labors for this institution, which early and late he served, and which is so largely indebted to him for its establishment and its success.

2. We gratefully record God's goodness to the Church, in sparing him so long to occupy so conspicuous a post in her councils, through great crises in her history, and to be the instructor of so many of her ministers in all the land and in foreign fields ; and lately, when he would no longer occupy the

Professor's chair, in continuing him among us to be an intercessor for us at the throne of grace. "My father, my father, the chariot of Israel and the horsemen thereof." As the honored patriarch of this Western Church, whose name is inscribed upon the walls of her oldest College and her oldest Theological Seminary, and living to past four-score and seven years, he did not outlive his usefulness.

3. We do also give hearty thanks to God for his kindness to his dear servant in leading him so gently down to the gates of death, and in granting to him such a peaceful and happy departure. A holy and beautiful life! A holy, beautiful, and blessed death! "Mark the perfect man, and behold the upright, for the end of that man is peace." And we do earnestly pray that God's blessing, which he so constantly invoked upon us, may rest upon his bereaved family and this bereaved Seminary, which he bore together so fondly upon his paternal heart in life and death.

ACTION OF THE BOARD OF TRUSTEES

OF

WASHINGTON AND JEFFERSON COLLEGE.

March 24, 1874.

UPON the report of a committee, consisting of the Hon. John H. Ewing and the Rev. James I. Brownson, D.D., the following minute was unanimously adopted, viz:

The Board feel called to record, with deep sorrow, the death of the Rev. David Elliott, D.D., LL.D., which occurred on the 18th instant, at the venerable age of *eighty-seven* years. He was a teacher in the Washington Academy, in connection with the late Rev. Dr. Matthew Brown, for a year immediately antecedent

to the charter of Washington College, in 1806. He was also the chief agent in the resuscitation of the College in 1830, after its temporary suspension, and acted as its President with great success, for a period of eighteen months. And upon his retirement from the Faculty, in 1832, that he might devote himself exclusively to his pastoral charge, he served with great honor and acceptance as President of the Board of Trustees until 1865, when, both on account of his age, and in order to facilitate the union of Washington and Jefferson Colleges under one charter, he resigned his place. In the course of his long and distinguished life, he was ever a patriotic citizen, a devoted Christian, an able minister of the gospel, and a laborious and influential promoter of collegiate and theological learning. The sympathies of the Board are hereby tendered to his afflicted family, whilst also this minute is placed on record to express our share in the general bereavement of his death.

By authority of the Board. A true extract from the records.

THOMAS MCKENNAN,
Secretary.

WASHINGTON, Pa., *March 24, 1874.*

FIRST PRESBYTERIAN CHURCH OF WASHINGTON,
PENNSYLVANIA.

THE following minute, reported by a committee consisting of Dr. McKennan and Messrs. McKean and Hoon, was unanimously adopted by the officers of the First Presbyterian Church of Washington, Pa., at their monthly meeting, April 4th, 1874 :

The Rev. David Elliott, D.D., LL.D., the honored senior Professor of the Western Theological Seminary at Allegheny City,

since 1836, and for seven years previous the no less honored pastor of our church, having, on the 18th ult., been called to his heavenly rest, in the eighty-eighth year of his age, after a life of the most valuable service to religion, to the Presbyterian Church, and to the cause of collegiate and theological education, we, the officers of this church—the Pastor, Elders, and Deacons—in solemn recognition of this event, do hereby unanimously *resolve*:

I. That speaking for ourselves and the present generation, and also reflecting the great respect and affection of the venerable session formerly associated with this eminent man of God, but now all with him, as we trust, in the Church on high, and of the fathers and mothers who sat with delight and profit under his faithful ministry, only a few of whom linger among us, we desire to express our great sense of the learning, ability, wisdom, and piety of the minister and professor, so long spared by the Head of the Church as a chief expounder and defender of her faith, leader in her councils, and teacher of her rising ministry.

II. That we heartily unite with all those who have been joined with him in the work of Christ, or have sat as learners at his feet, in devout thanksgiving that his faculties were preserved in clear exercise to the last; that his natural and spiritual affections were only deepened in the prospect of death, and that in the serenity of a cloudless trust he passed into the presence of the Redeemer, whose blood was his only sacrifice, and whose statutes had been his “song in the house of his pilgrimage.”

III. That we hereby express to the children of the deceased our sympathy in their bereavement, joined with our prayer that the event, surrounded with so many tokens of divine goodness, may be followed with a blessing upon each of them, and upon all the interests so long and well represented in the life-work of their beloved and now sainted father.

A true extract from the minutes.

J. C. ACHIESON,
Clerk.

ACTION OF THE SESSION
OF THE
PRESBYTERIAN CHURCH OF MERCERSBURG,
PENNSYLVANIA.

THE following paper was adopted by the Session in regard to David Elliott, D.D., a former pastor of the church :

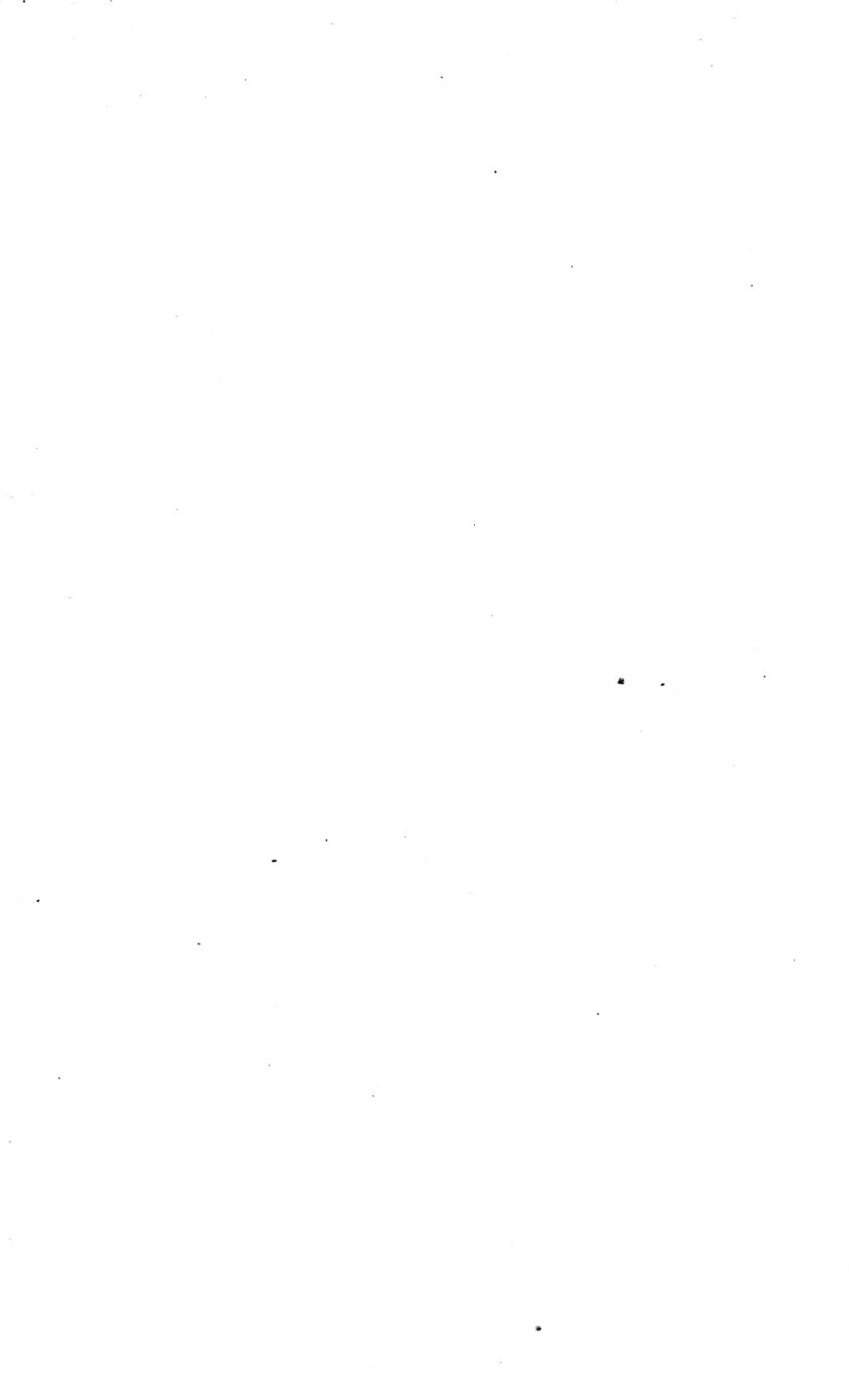
With feelings of sorrow we record the death of our venerated friend and father in Christ, David Elliott, D.D., who departed this life in Allegheny City, March 18, 1874, in the eighty-eighth year of his age; and who had been the pastor of this church from October 7th, 1812, to October 29th, 1829. Dr. Elliott made full proof of his ministry. He was faithful and diligent, and earnest as a pastor and preacher. His labors were greatly blessed in this part of our Lord's vineyard. His life was without a blemish. He was greatly beloved.

While we thus sorrow for his departure, we feel thankful to the great Head of the Church that he was spared so long, lived a life of so great usefulness, and that for so long a period this church shared his labors.

While we sympathize with his family and friends, and the Western Theological Seminary (of which he was an honored professor), in this bereavement, our prayer is: "Let us die the death of the righteous, and let our last end be like his."

Memorial services were held in the church on Lord's day, March 29th, 1874. A sermon was preached by the pastor, from 2 Kings ii. 7: "My father, my father, the chariot of Israel and the horsemen thereof," on the life, character, and labors of the deceased, and the church was draped.





Princeton Theological Seminary Special Library



1 1012 01039 2316